

A
L E T T E R

TO THE

Three Absolvers,

Mr. COOK, Mr. COLLIER and Mr. SNETT.

BEING

R E F L E C T I O N S

ON THE

P A P E R S

Delivered by

Sir John Friend, and Sir William Parkyns,

TO THE

S H E R I F F S of *London and Middlesex:*

At Tyburn, the Place of Execution, April 3. 1696. which said
P A P E R S are Printed at length, and answered Para-
graph by Paragraph.

L O N D O N :

Printed for R. Baldwin near the Oxford-Arms in War-
wick-Lane. 1696.

L E T T E R

TO THE
Chinese Republic.

MR. COOK, M. COLEMAN, and Mr. ...

PRINTED

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ON THE

P A P E R S

OF THE

Sir John ... and Sir ...

THE ...

...

...

Printed by R. ...

LETTER

TO THE

Three Absolvers, &c.

Gentlemen,

YOU may remember there was a time when the Paper Delivered by the famous Lord *Russel* to the Sheriffs at the place of Execution, were by a noted Author in those times asserted to be none of his Lordships, and Charged upon one who at present is none of the *Least Ornaments* to the Church of *England*. But all honest men were so well satisfied as to the injustice of the Reflection, that it obtain'd no Credit.

But, Gentlemen, It's generally thought that you, or some others of your Fraternity, are not so well able to excuse your selves of being the Authors of this Paper, which Sir *John Friend* has indeed made his own by signing, delivery, and it may be by Transcript; not that it was impossible for a Man of Sir *John's* Capacity to write as good or a better Paper, but the Publick make bold to say that it favours nothing of his Temper nor Education, and really, Gentlemen, except you pretend to a Power of working Miracles as well as of Absolution by the laying on of your Hands, you will hardly be able to convince the World that Sir *John*, who cou'd not speak good common *English* at his Tryal, but said *I Challenge* instead of *I Challenge*: and that the Popish Priests could Dissolve, instead of Absolve Catholicks from their Oaths, of which I and some hundreds more were Ear Witnesses, should without something of Inspiration, be able all of a sudden to oblige the Publick with such a Lecture of *Passive Obedience Politicks and Non-resistance Divinity*, as is to be found in this Paper, tho really, but weak and silly in it self; and therefore, Gentlemen, these following Reflections are addressed to you, as the Real Parents, or at least the Godfathers of Sir *John's* pretended Orphan, which bespeaks our attendance thus.

P A P E R.

Knowing that I must immediately give an Account to God of all my Actions, and that I ought to be especially careful of what I say in these last hours, I do solemnly profess, that what I here deliver is from my very Soul, with all the heartiness and sincerity of a dying Christian.

A N S W E R.

Now, Gentlemen, it is not doubted but Sir *John* might believe this to be a very good thing, and so recommend it to the World, from his very Soul, but there's not one word that he delivers it as his own composition, nor does he publish it any otherwife than as men commonly do their *Last Will, tho drawn up by a Scrivener*, yet perhaps it might be his own Opinion as far as he was capable of understanding it, and for the rest, he would trust you who were his *Spiritual Guides*; but, Gentlemen, if you will take a little pains to compare what Sir *John* and his Witnesses said at his Tryal, and what he own'd himself to the Committee of Parliament, with what you make him say in this Paper; you will find that there's but little reason to boast of his Sincerity either as a living or a *dying Christian*.

Sir *John* at his Tryal, when certainly he could not but have Death in View, did solemnly declare in the face of the Court, that he was as Innocent of the things Charg'd upon him, as the *Child unborn*, and some of them he disown'd, as in the presence of God, particularly his giving Money to Capt. *Blair* on any other Account but Charity, or that he show'd the Captain any Letter, which he said he had Writ to King *James*, and yet the Captain fastened both those Particulars upon him by such undeniable Circumstances as satisfied the Court, and confounded Sir *John*. In the next place, Sir *John* own'd to the Committee of Parliament, that he was at those Meetings, where it was agreed to send *Charnock* over to France to invite King *James*, to make a Descent with Ten Thousand Men, and that he engaged to raise 200 of the 4000 Horse, which were to Joyn King *James* at his Landing, tho at his Tryal he solemnly declar'd, that there was no such thing discours'd at any of those Meetings, and that Sir *John Fenwick* invited him only to take part of a Dish of Meat with him.—Sir *John* at his Tryal brought a long train of Witnesses to prove his having said frequently, that he would live peaceably under the present Government, and never be concern'd in any Plot against it, and that if they catch't him in the Corn, they should put him in the Pound, and in the mean time when he made these frequent Protestations, that he would live Peaceably under the Government, he accepted of a Commission from King *James* to be Colonel of Horse, chose his Inferiour Officers, and paid Mony to encourage men to Lift themselves under him; and in this Paper you make him say, that *to assist King James in the Recovery of his Right, is Justifiable and our Duty*: So that it is plain and evident, that the whole Tenour of Sir *John's* Conversation ever since the Revolution, hath been far from sincerity, seeing he talk't and protested so solemnly against what he owns now to have been both his Principle and his Practice. Then as to his sincerity when a dying, it appears every whit in as bad Colours. You cannot but perceive, Gentlemen, that Sir

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John was Guilty of Horrid Dissimulation, in his Repeated and solemn denials of his being concerned in that, which you and he do both look upon as *the Cause of God and Religion*, yet there's not one Syllable of his Repentance for such a shameful denying of that Cause, nor does he make the least Apology for it; I need not tell you, Gentlemen, how unlike this is to the Practise of the Antient Martyrs, who would own their Religion in the face of their Persecutors, and say, *Ego etiam sum Christianus*, and if any of them had through weakness made a slip, what hard terms they were forced to submit to, before they could be re-admitted into the Bosom of the Church, and if afterwards they were honoured to Die for the Truth, they would be sure to bewail their having formerly disown'd it; then pray, Gentlemen, *How could you suffer this poor man to Die with such Protestations of his Sincerity*, without obliging him to leave a Testimony against his having so shamefully denied that, which he now calls the Cause of God, when 'tis Notorious that he did deny it, by appealing to God himself in the Face of the Court, saying, *God knows my Heart I am as Innocent as the Child unborn*; and producing Witnesses to prove, that he had always protested he would never be concerned in that which now you make him own to be his Duty-- Certainly you have forgot that threatening of our Saviour, that *he will deny them before his Father and his Angels, who deny him before Men*, otherwise you durst never have offered to Absolve Sir *John Friend* all his Sins, without a Publick Repentance, for his Publick Denial of that which to you and him is the Cause of God and Religion. You make Sir *John* to say in the next place.

P A P E R.

The cause I am brought hither to suffer for, I do firmly believe to be the Cause of God, and true Religion, and to the best and utmost of my Knowledge and Information, agreeable to the Laws of the Land, which I have evermore heard, do require a firm Duty and Allegiance to our Sovereign, and thus as no Foreign, so neither any Domestick Power can alienate our Allegiance.

A N S W E R.

Now, Gentlemen, It is manifest that the Cause for which Sir *John* suffered, was his accepting of a Collonels Commission from the late King; his agreeing to invite him over with a French Popish Army, his Promising to Joyn him with two Hundred Horse for his own Part, chusing inferiour Officers for his own Regiment, and paying out Mony for their subsistence, and therefore if Sir *John* did firmly believe, that this Cause, and the Cause of God and Religion, were one and the same; it was plainly that which Divines call, *Causa Confessionis*, wherein all good Christians cannot, without Horrour, do any otherwise than Answer in the Affirmative, so that instead of his shameful denial of the thing, and solemn Protestations of his Innocence, as to the matters charg'd upon him; he ought to have own'd it in the Face of the Court, and to have told them boldly, with the Heroick Courage of the Primitive Christians, that he did firmly believe it to be the Cause of God, and Religion, whereof he stood Indicted, and that he rejoyced to be counted worthy to suffer for the same.

But, Gentlemen, we shall come yet closer to the Point, and make it Evident, that both you, and your pretended Martyr have basely betray'd that which you call the Cause of God and Religion. Sir *John* at his Tryal did prove it by many Witnesses, that he frequented the Publick Worship, and attended the Prayers in his own Family, where King *William* was pray'd for, which was certainly a piece of the greatest Hypocrisy that any Man could be guilty of, for if Sir *John* did firmly believe that King *James's* Cause, was the cause of God, as his paper pretends he did, it was certainly a mocking of the Almighty to his very face, to Countenance Prayers himself, for that which was against his own Cause. And your pretending to absolve that wretched Criminal without a publick Repentance, for having so publicly disown'd, and seemingly pray'd against that which you and he did firmly believe to be the cause of God, proclaims you Traytors to Heav'n as well as to our Country; but Gentlemen, to make it as easy for you as the case will bear, King *William* has no reason to be angry with you, for not obliging Sir *William Perkins* to express his sorrow for being concerned in the horrid design of Assassinating his Royal person, before you pronounc'd your absolution over him, seeing you did also absolve Sir *John Friend*, without any profession of Publick Repentance for having Renounced the cause of God.

Gentlemen, I shall only add on this head, that you, and the rest of the absolving fraternity, seem really to have acquir'd as much Dominion over the Consciences of your Disciples, as is falsely ascribed to the Pope by those who worship the Beast, viz. That he can make Vice Vertue, and Vertue Vice, otherwise those poor deluded Creatures could never be so stupid, as to think they suffered for the cause of God, when they are actually punish'd for endeavouring to bring in a French Power, to establish a Prince on the Throne; who during the whole Tenor of his Life, hath shown himself an Irreconcilable Enemy to the Protestant Religion, appear'd at the head of an horrid Plot against it, when a subject, and endeavouring its subversion when a Sovereign, contrary to his Coronation Oath.

As to Sir *John's* Knowledge and Information of the Laws of the Land; It was very well known, and appear'd at his Trial to be so very little, that if his Father Confessors had consulted either his Credit, or their own, they would certainly have struck out this part of his Paper, but that our Laws require a firm Allegiance to our Sovereign, and assert that no Forreign or Domestick power can alienate our Allegiance: I believe Sir *John* might have ventured to swear it, tho he had never seen a Statute-Book. For the Question is not, whether we owe unalienable Allegiance to our Sovereign, but whether or not, one who has been our Sovereign can forfeit his Title to our Allegiance? which I am sure, considering Sir *John's* Education and Qualification, was a question too knotty for him to resolve.

And therefore Gentlemen Absolvers, the following propositions are recommended to your Consideration, viz. That all Lawful Sovereigns, have either their Commission from God or the People, or to speak better sense, God and the Peoples Commission to their Sovereign, is, or ought to be one and the same, Gods Commission to the Sovereign; both in the Old and New Testament, is to encourage the Good, and to punish and be a Terror to the Evil doers, as appears from *Deut. 17. 15.*

Eccl. and *Rom.* 13. 1. *Eccl.* And certainly the Commission of all people, who are not fitter for *Bedlam* and *Bridewell*, than humane Society, is, that the King should make use of his Authority, for the benefit and preservation of the Community, over whom he is constituted Sovereign; so that if he either invert his Commission, or Act contrary thereunto, by encouraging the Bad, and afflicting the Good, and declares that he will continue to do so, it's plain, that in so doing he neither Acts by the Authority of God, nor the Authority of the People, and that when they resist him as Acting thus, they do not resist Authority, but only the Extravagancies of an Usurper; and that if God shall think fit to Claim the forfeiture of his Commission, either by his own immediate hand, as by Frenzy, or any other Moral incapacity, or immediately by the Representatives of the joyned people, he becomes thereby, *ipso facto*, divested of all Right to our Allegiance. Which I think is plain from this familiar instance: If an Husband violate the Marriage-Contract, and upon his Resolution of continuing to do so, his Wife sue out a Divorce, let him pretend what he will, he has no further Right to the Duty of a Wife, from the injured Marron, nor can she be said to be guilty of Disobedience to her Husband in refusing it, but doth justly forsake him as a Divorc'd Adulterer.

Or to be yet more plain, you may take it thus, That whatever Prince refuses to Govern according to God's Commission, has no positive Divine Right to Govern at all; and by Consequence, the people are under no Divine Command to obey him; And that whatever Prince refuses to Govern according to the Constitutions of the Government which he enters upon, and such as are then agreed on, or generally submitted unto by the People over whom he is to Rule, hath no Civil or Humane Right to Govern the People at all.

Or supposing, That on his coming to the Throne, he obliges himself by his Coronation-Oath to Govern according to the Laws of God and the Land; and afterwards breaks his Promise to God and the People, and will Govern them Arbitrarily, according to his own Humour, the people can be under no Obligation to obey him, but if they please.

But lest this should be mis-understood, to open a Door to Tumults and Insurrections against all Governments, seeing it is impossible for any to be so equally Administr'd, but that some will be dissatisfied. It's replied, That as every froward Humour, Fits of Passion, or Gross Irregularity in either of the Parties, is not sufficient to dissolve the Marriage-Contract, so neither is every Male-administration, nor gross Mistake, or Abuse in Government, sufficient to dissolve the Original Contract betwixt King and People; but as in the one Case there must be evident and full proof, a manifest Alienation of Affections, and a Legal Divorce, before the Relation can be lawfully dissolved; so in the other, the breach must be upon the Fundamental Constitution, which is like the defiling of the Marriage-bed; the Proof uncontroverted, and the Forfeiture openly claim'd and acquitc'd by the Generality of the People, or their Representatives, before the Relation betwixt them and their Sovereign can be warrantably dissolv'd—And if this was not the Case betwixt the Late King *James* and his People, when he took upon him to dispence with the Laws of *England*, and to cast off and annul those of *Scotland*, let the World bear Witness.

So that in short, the Power which he assum'd, was none of the Power in being, and by consequence none of the Powers ordain'd by God; for
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most Commentators agree, that by the Powers that be, to which we are commanded to *subject our selves*, Rom. 13. 1. are meant such sorts of Government, as are agreed, or generally submitted unto by Societies or Nations; and therefore called *the Ordinances of men*, 1 Pet. 2. 13. Now that the *Theocracy*, or Kings of God's immediate Appointment and Nomination, are ceas'd; and therefore seeing K. James assumed to himself a Power which had not a Being, viz. That of Annulling and Dispensing with Laws, when by our Constitution the Parliaments of both Kingdoms have a Power equal to, and in order before that of our Kings, in Making or Rescinding Laws; the Resistance made to him, whilst pursuing such a Course, was no Resistance to the Ordinance of God, and by consequence did not Merit Damnation, as you Gentlemen and your Fraternity do Maliciously suggest. The next thing which you make your Martyr say, is,

P A P E R.

For it is altogether new and unintelligible to me, That the Kings Subjects can Depose and Dethrone him on any account, or Constitute any that have not an immediate Right in his place. We ought, I think, not to do this, and surely when it is done, to assist him in the Recovery of his Right, is Justifiable and our Duty; and however things do seem at present, I do believe, I am sure I heartily pray, that he shall be one day Restored to his Rightful Throne and Dominions.

A N S W E R.

In truth Gentlemen, you seem to have impos'd as much upon your Penitent in his Politicks, as you have done in his Divinity; and I do not at all wonder, that this matter was *Unintelligible* to the Schollar, when his Masters seem not so much as to understand the State of the Question themselves, but first Beg the Question, and then take it for Granted. For the Question is not, Whether the Kings *Subjects*, but whether the Kings *Equals*, or if you will not be angry Gentlemen, his *Superiours*, can do it?

Now Gentlemen, I suppose you will Grant, That according to our Constitution, the Parliament must first draw up, and then give their Consent to a Law before the King can make it One; and if the Original of this Power of the Kings be duly enquired into, it will be found to be likewise the People's Creature, and settled upon him by their Consent; but however that is, this is certain, That the Parliament are the Kings *Equals* as to the Legislative Part; And this, Gentlemen, must not sound harsh in your Ears, when the Lords, who are but one of the Constituent Parts of the Parliament, are in our common Dialect, called *The Peers of the Kingdom*, which is as much as to say in plain English, *The Kings Fellows*, and in the Style of the Scriptures, and the Original Charter of Kings, Deut. 17. they are plainly said to be *Brethren* to their Subjects, and forbid to have their Hearts lifted up above that of their Brethren, tho' at the same time we shall not Grudge them the Title and Privileges of *Elder Brethren*. Then, Gentlemen, as to the Executive part, wherein their Superiority over their People doth more appear, it's evident, that herein they are also regulated by the Laws of their People, which is no

more

more than a Trust to put the Commands of the Body in Execution upon the particular Members; and certainly he by whose Commands and Directions I am to Govern all my Actions is my Superiour; so that this Maxim will remain Uncontrovertibly True to the end of the World, *That the King is Superiour to any of his particular Subjects, but Inferiour to the whole*; For common Sense will instruct you, that if the whole Nation refuse to Obey, there's no Man whoever that can Govern them, nor is there any particular Subject who is not in a possibility of withdrawing himself from under the Dominion of any Prince, by going into another Country; But no Prince can set himself over a People against their Wills; for even in Cases of Conquest, Submission is taken for an Assent, otherwise the People would resist, either till they were utterly destroyed, or till they had expell'd the Conqueror; And therefore when the Alternative is Submission or Destruction, its allowed, that *Salus Populi & Suprema Lex*, they submit not for the good of the Conqueror, but for their own good; and those very Men who assist the Conqueror, or their Offspring at least, when once they come to be Imbodied with the Conquered People, do always join with them for Asserting their Antient Liberties at one time or other, as is plain from the practice of this very Nation; which being subjected to the *Norman* Yoak, and most of the Estates divided amongst the Conquerors Followers, yet the *Norman* Offspring join'd with the Nation afterwards in Asserting their Liberties against the Tyranny of the Conqueror's Successors. For Liberty is so much the instinct of pure Nature, that they are justly to be accounted Creatures of a Courser than Human Alloy, who are fond of their Chains, or do unconcernedly submit to them. Nay, if those very Persons who are the Advocates and Tools of an Arbitrary Government, will but look within themselves, they will find that the cause of their being so, is the prospect of their own enjoyment of a greater Liberty some one way or other than they think they can enjoy without it. I shall finish this Point with one Observation more; which is, That all Civiliz'd Nations allow the Subjects a Liberty of Defending their Titles to their Estates by Law, against the Pretensions of the Prince and his Ministers, which is Exemplified every day in our Courts, and scrupled at by none of the Disciples of Passive Obedience. Then, Gentlemen, let me ask you this Question, Whether you think it reasonable that every particular Man shall have the priviledge of defending his Estate against the Pretensions of his Prince, and yet that the whole Nation shall not have the priviledge of defending their Possession of all that is near and dear to them as Men and Christians, against the Prince's Usurpation? If you object, that they may defend them by Law, but not by Arms; It shall be granted, that War is the *Ultimum Refu-*
gium; but the same Argument which warrants one Prince to make War upon another for Injuries Received, and not Redressed, viz. because the Criminal Prince cannot be otherwise called to an account, will Warrant the Parliament, or the Body of the People, making War against their Kings, when they cannot otherwise have their Liberties and Properties secur'd. I have insisted longer upon this subject than perhaps is suitable for my present design, but I was willing to make it appear, that those who are of a contrary Opinion to your Party in this Point, are not acted by a blind Impulse or Brutish Fury, but by reasonable Principles: And if my Arguments be Weak, pray excuse my Zeal to Obviate your Pernicious Principles, which have brought those Two poor Gentlemen, and
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many more, to their Unhappy Exit ; and have oftner than once endangered the Civil and Religious Liberties of these Nations.

As for your Disciples saying, That *he thinks we ought not to Depose our Prince, and that when it is done, surely it is our Duty to assist him in the Recovery of his Right.* I shall only observe, That his Premises will not bear his Conclusion ; for he ought to have been as sure, that the People could in no case Depose their Prince, as he pretends to have been, That it was his Duty to assist him in the Recovery of his Throne when Deposed ; but according to you, *he only thought* the one, but he *was sure* of the other. As for his hopes of the late King's Restoration, we are told by the Divine Oracles, *That the hopes of the Hypocrite shall perish ;* and that Sir John did both Live and Die one, his own Trial, and his Father-Confessors Forged Paper make it but too too presumable. As to his Prayers, we have little reason to dread their Success ; He Regarded Iniquity in his Heart, as you and he have made it plainly appear, by his going off the World without Repentance for the horrid Crime of Denying the Cause of God and Religion ; and the Almighty hath told us, *That if we regard Iniquity in our Hearts, God will not hear our Prayers.* Sir John goes on thus,

P A P E R.

As for any sudden Descent of his Majesty upon these his Dominions, in order to the Recovery of 'em, I declare I had no certain Knowledge of it, nor can I tell what Grounds there was to believe it, so little Reason had I to be in a present Preparation for it.

A N S W E R.

That he had no certain Knowledge of it, is without doubt true, for the late King never yet made the Descent, but we have just now heard that Sir John believed it ; and I am afraid that was not the only thing wherein Sir John's Faith had no good Foundation ; but however, it was prov'd at his Trial, that he had received a Commission to Raise a Regiment of Horse to further it ; and that his Preparations for it depended on the arrival of the Thoulon Fleet in the Ocean, which must be allowed does still belong to the time to come ; and yet Sir John had made some present Preparation when he nam'd his Inferiour Officers, and paid out Money for Subsisting his Men ; and for him to have acted thus, and yet to declare, That he knew no of Grounds to believe the design of the late King's Descent, was to proclaim to the World, that he acted like a Fool, and to give some Uncharitable People ground to say, that he died one ; and thus Gentlemen you see how little he is obliged to your Vindication of him in his Orphan Paper.

P A P E R.

I suppose it is not expected I should here endeavour to clear my self of the Assassination, which was not the thing alledged against me ; however it was mentioned, through what means I know not ; as it was insinuated to my Disadvantage, I forgive such that were therein Instrumental, and I do also from the bottom of my Soul freely forgive and beg of God to do so too, such as were any ways accessory towards the taking away my Life, which I really look upon to be their misfortune more than mine.

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A N S W E R.

Gentlemen, the only thing Remarkable in this Paragraph, is the malicious Reflection, as if the Assassination had been mentioned on purpose, to influence the Jury against Sir *John*, but if you had either consulted his Credit or your own, you would have forborn this, for it was positively sworn against Sir *John* at his Trial, that he was acquainted with that horrid design, but on the other hand it was own'd by the Evidence, that he did not approve of it; but said, that it would ruine King *James's* Interest. So that it seems Sir *John* had not the Conscience to discover it, tho he was ambitious even at the passing of the sentence upon him; of having the Honour of being thought to decline it. But, in short, Gentlemen, Your Martyrs Reputation, as to this point, is not so fair as you would have the World to believe, for tho he refus'd to be concerned in the thing himself, yet its plain that he did not abhor it in others; seeing he did both conceal the design of those concerned in the last Assassination, and paid an hundred Pound towards the Escape of *Coll. Parker*, who was accus'd of a former, which certainly Gentlemen, you, who are Divines by profession, must needs know to be very near a-kin to the Crime it self; for we are told by Holy Writ, that there are those who may be called Partakers with the Thief and Adulterer, that are not guilty of the very Acts, and therefore if Sir *John* had been so very Charitably disposed, to forgive those who had injur'd him, as you make him seem to be, he would never have upbraided the Court with this, seeing he was so far guilty as we have mentioned above, and that they did actually declare that it was not prov'd against him, nor does he now deny but he heard of the thing, and to be plain with you, Gentlemen, there's no body so much concerned to say *Amen* to Sir *John's* Prayer, that God would forgive those who had been Instrumental, or Accessary to the taking away of his Life as your selves, and those of your kidney, who inspir'd him with such Principles as brought him to this hard fate.

P A P E R.

I profess my self, and I thank God I am so a Member of the Church of England, tho God knows a most unworthy and profitable part of it, of that Church which suffers so much at present, for a strict adherence to Loyalty, the Laws and Christian Principles.

For this I suffer, and for this I die.

A N S W E R.

Gentlemen, I do verily believe that there's no Christian Church, of what Denomination soever, that would be fond of such a Member, as you have made Sir *John* appear to be, and in the mean time you have done that, which you call your Church, the greatest Injury in the World, for some people were apt to be Charitable to the Nonjurant party, as thinking that they might have really scrupled the taking the Oaths, from a principle of Conscience, but if it be true as you make Sir *John* say, that it is *your Church* he suffered and died for, then its plain that your Church is engaged in a Rebellious design to Dethrone his Majesty, and to invade his Dominions with a French Popish Army, so that by Con-

sequence all true Protestants must look upon you, as a Synagogue of Satan, and no Christian Church, because you are actually in a Confederacy with the *Turk* and *French* King, the Sworn Enemies of the Christian and Protestant Religion; and endeavour to assist the latter at least, as much as in you lies, to overthrow the Protestant Interest in *Europe*, for so much and no less is the Language of your practice, whatever you may pretend otherwise in your ordinary Cant. As to that Arrogant part of your Martyrs Paper, that your Church suffers so much at present, for a strict adherence to Loyalty, the Laws and Christian Principles, It is truly Extraordinary, that such a handful of Men, as your party is, should take upon them to determine Loyalty, Laws, and Christian Principles, contrary to the sense of the Legislative power of the Nation, the National Church, and indeed the greatest part of Christians in the World, methinks that the very consideration of this, should have obliged you to suspend your Judgment at least, till you had fairly examin'd, what the far greater part of your Protestant Brethren have to say in defence of their Loyalty and Christianity; certainly if their practice be compar'd with the practice of your selves, and your adherents, you will find that they have as fair a Title to Piety, Loyalty, and every thing else that is good, as you can possibly have, and would be as loath to offend God, and their own Consciences as you would be, and therefore you cannot be the only party, with whom Loyalty and Christianity is to be found. Do but cast an Eye on the practice of your followers, and you will find that they are generally the worst, and most Immoral people of both Sexes; and then if you consider your fellows and associates, you will find them to be *Turks*, and either *English* or *French* Catholics, who are the very worst of Papists, and that their design is the subversion of our Laws and Religion. And seeing you pretend to be Men of Conscience, examine the matter seriously betwixt God and your own Souls, whether or not the Voice of his word and providence, does not call on you to come out of *Babylon*; and not to joyn Issue and Interest with her, If you have any sense of the Religion which you profess, or any Remembrance of things past, do but reflect upon the Danger which all the Protestants in *Europe*, and particularly those of *Britain* and *Ireland*, did apprehend their Religion to be in, when *Levis* XIV. was swallowing up his Neighbouring Princes and States without Controul, and when *James* the Second sat upon the *English* Throne, supported by a Numerous Army under the Conduct of Popish Officers. Look back upon the Language of the Church of *England* then, when her Bishops were Imprisoned, her Universities in danger of being filled with Papists, and the Laws which Defended her overturned by an Illegal Dispensing Power, and Answer from your Consciences, whether you think a Design to Reinthrone K. *James*, who will certainly pursue the same Measures, can be the Cause of God and Religion. Or in short, take it into your serious Consideration, whether a Question of State and meer Politics, such as this is, *Whether the Parliament or People of England can set another Prince upon the Throne, instead of one who did actually leave it, because he could not be suffered peaceably to overturn our Laws and Religion?* can properly be called the Cause of God and Religion; and whether you or the Convention and Parliament are the best Judges of our Civil Constitution; or, because you are high Pretenders to Religion: Answer, *Bona Fide*, How you can Reconcile your Principles and Practice with the Injunction of the Apostle, who Commands, *Subjection to the Powers that be,*

be, Rom. 13. 1. and Submission to every Ordinance of Man for the Lords Sake, whether it be unto the King as Supream, or unto Governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well, 1 Pet. 2. 13? Call your Consciences to an account before God, and Examine, Whether the Sufferings of that which you call your Church, be not as *busie Bodies in other Mens matters*, and whether it be yours, or the Parliaments Busines to determine, whether the late K. James did *Abdicate or not*, and whether His present Majesty has a good Title to the Crown by our Laws or not, and don't entitle your particular Notions about Civil Government, which is none of your Province, the Cause of God and Religion, to ensnare silly weak People, and bring them to the Gallows, and to Embroil Nations in Foreign and Intestine Wars, as you would not be answerable for all the Blood that has been or may be shed on that account.

Magistracy is God's Appointment, but the Species as well as Persons intrusted are Ordinances of Men, else it were unlawful for any Christian to be subject to a Republick, or a King chosen by the People, as in *Poland, &c.* and the Apostles Rule to submit our selves unto the King as *Supream, or unto Governors*, should be false, which no Man in his right Wits will assert; And considering the Instability of the Roman Government at the time when this Injunction was given, *viz.* when Emperors were set up and cast down, as the Army and the Senate, or sometimes as the one, and sometimes as the other thought fit, we shall find that its none of our part as private Christians, to meddle with the Decision of those Affairs, but to submit unto that which the Nation thinks fit to Acquiesce in, especially in a Case so clear as ours, when the Prince exceeded the Boundaries of his Commission both from God and Man, endeavoured the Subversion of our Laws and Religion, the Destruction of the Good, and the Incouragement of the Bad, things Diametrically opposite to the End of Magistracy: And this I think enough to make it evident, that the Church for which you make Sir John Friend to have been a Martyr, and a Sufferer, is none of that Church which was built upon the Foundation of the Prophets and Apostles, and that by consequence it's no Sin to be a Separatist from it.

P A P E R.

Though I have a perfect Charity for People of all Professions, and do heartily wish Well, and would endeavour so to do to all my Fellow Subjects of what Perswasions so ever; and indeed I have met with a great deal of Uprightness and Sincerity among some People of very different Opinions in Religious Matters.

And I hope and desire, it may not be taken as an Uncharitable Censure, or undue Reflection, That I objected to the Legality of Popish Evidence, being advis'd so to do for my better Security, upon the Foundation of a Statute Law.

A N S W E R.

Charity is better manifested by Actions than Words, and truly, Gentlemen, you will have much ado to perswade the World that there can be any thing of Charity in your Design, and Sir John's, to involve your Protestant Brethren in Three Nations in Blood and Ruine, and to endanger the Protestant Interest all over Europe, by countenancing a French Invasion; And if it were not Ignoble to rake into the Actions of the Dead, there are many of your Martyr's Actions which might be instanced that favoured nothing of perfect Charity.

But the design of this part of the Paper is obvious, *viz.* That you and your Martyr may do all that you can to conciliate the good opinion of the Papists,

D

whom

whom you and he are so very careful not to offend, that he must die with an Apology to them in his Mouth; but it seems it was not worth either of your whiles to make the least Apology for the offence which he had given to God, and the Professors of the same Religion with himself, by concealing the design of the horrid Assassination, which his own Conscience told him was so great a Crime, that he was very careful of having himself not so much as thought to be concerned in it: but this I suppose he thought could be wafat off by your Cheating Absolution; and truly it had been more for the credit of your Cause, to let this Apology alone too, and put it upon the same score, for it only aggravates his own Guilt, and that of your party; for, if he had been a Man of any manner of Conscience, he could not have reflected so in open Court upon the Religion of a Prince, whose Restitution he esteem'd the Cause of God and Religion: and if he did really believe what he said in his Defence, *That Papists think they Merit Heaven by destroying Protestants*; his Conscience must needs have told him, if he was really a Protestant, that it could not then be his duty to endeavour the Restitution of such a Prince, who thought such a Work Meritorious, and had indeed acted as if he did firmly believe so, both before and after his Coming to the Throne, which is certainly inconsistent with the very end of Government, as well as with the Coronation-Oath, by which he was Sworn to Govern us. But notwithstanding all the precaution you have taken, to have it thought, that those Principles are only an Uncharitable Imputation upon the Papists, that Character will cleave to them, as being founded upon better ground than your Martyrs Assertion, which, considered in its self, is indeed none at all: so that his Vindication of 'em, is of as little weight, as 'twas possible for the Vindication of any Man to be.

P A P E R.

Having own'd my self a Member of the Church of England, I must take this Opportunity, and I do it for God's Glory, to apply my self to you that are Royalists of that Church, and of the same Faith and Principles with my self: And I beg of you for God's sake, and the love of your Souls, to be very constant and serious in all Religious Offices, and holy Duties of Divine Worship and Service, which I have too much neglected, as I own to my great Sorrow: Let no Excuse, no Dangers, prevent or hinder you in these most necessary and serious Matters; and be, I beseech you, very careful and circumspect in all your Actions, Behaviour, and Conversation, as I earnestly exhorted all that came to me.

A N S W E R.

This is a piece of extraordinary application, and concerns the Honour of the Church of England so much, that surely the Governing part of it are obliged to think of a Grateful Reward to the Absolvers, for telling the World, that those of the Church of England are Divided in their Faith and Principles; for it seems, some of them are of Sir John's Faith and Principles, and others are not; Sir John's Faith we have heard is, that to Restore K. James by a Popish French Army, is the Cause of God and Religion; and, in truth, if there be any part of the Church of England of his Mind, they must be the Children of the Bond-woman, and are fitter to be sent to the Wilderness, then entertain'd in the Bosom of the Church.

Your Martyr, in stead of *Royalists*, should have plainly said *Jacobites*, seeing others are for Kingly Government as well as your Party. But this is not the only thing wherein his partiality appears; for, as he will allow none but *Jacobites* the Name of *Royalists*, so he Addresses his Exhortation to none but them, which is no great Argument of his Perfect Charity; but the Matter I suppose would not bear it, for we must understand this Exhortation to be a Perswasive to *Jacobite* Conventicles, there being now no danger to hinder any Man's performance of Divine Duty and Worship, except Sir John understood those Unlawful Meetings, and no others to be such. For the other part of his Exhortation, I shall only say, That your Martyr ought to have given better Satisfaction of his own Repentance, before he could reasonably suppose that his Exhortation could have any weight upon others.

P A P E R.

I have, I thank God, a great deal of Satisfaction in my present Sufferings, and have found it so ever since I have been under them, And blessed be God it doth continually increase upon me. And I do now lay down my Life with all Cheerfulness and Resignation, in sure and certain Hope of a Resurrection to Eternal Life, through our Lord Jesus Christ, through whose Merits alone I hope for the Pardon of my Sins, and the Salvation of my Soul.

A N S W E R.

Gentlemen, I cannot but express my apprehensions of your Gross Hypocrisy in this last Article. And I am confident that it will appear very evident by the following

lowing Reflections. Don't you know that your Martyr did not only disown, but in a manner For-swear the Cause of his sufferings before the Court, at his Trial? How is it possible then that he should have so shamefully denied it for fear of Suffering, if he had really found so much Satisfaction in his Sufferings as here you make him express? Or is it supposable, if it had been so, that the very remembrance of his having so unworthily Disown'd the Cause of his Sufferings, wherein he had found so much Satisfaction, should not have melted him into Tears and Contrition, and made him Glorify God, and Redeem the Honour of the Cause, by testifying a Publick Sorrow for his Weakness in Denying it? Sure I am, Gentlemen, this was St. Peter's Practice, who made his Repentance as Publick, as his Denial of his Master; and seeing St. John says, That his Cause was that of God and Religion, his denial of it was as gross as that of St. Peter's; but you don't make it appear that Sir John's Repentance was any thing like that Blessed Apostles. God knows whether these be the Words of your Martyr or not, but supposing they are, we can look upon them as no other than the effect of those Delusions with which you had possess'd his Soul, and that they were put into his Mouth on purpose to strengthen your declining Cause: In the belief of which I am the more confirm'd, by the assurance I have that one of your number told him with an unwarrantable Confidence, when he mounted from the Sledge to the Cart, That the next step was to Heaven; which, Gentlemen, if you do really believe to be so, its a loss to the Nations, as well as to your selves, that there are so many of your Party who have not yet taken the first Step.

P A P E R.

And so, O Lord, into thy Hands I commend my Spirit, for thou hast redeemed me, O Lord, thou God of Truth.

And I do heartily and humbly beseech Thee Almighty God, and my most Gracious Father, to forgive and bless this Sinful Nation; Deliver it from the Guilt of Rebellion, Blood, and Perjury, that is now on all sides more than ever, and from all those other heinous Sins which cry aloud. Preserve and Bless this Church. Comfort our Distressed King; Restore him to his Right, and his Misdemeanors to their Allegiance; Bless also his Royal Consort, our Gracious Queen Mary; his Royal Highness the Prince of Wales, That he may grow in Stature, and in Favour with God and Man; Support and Strengthen all those that suffer in any kind for a good Cause; give them Patience under all their Afflictions, and a happy Deliverance out of them. Forgive all mine Enemies.

Pardon my former neglect, and remission in Religious Worship, and holy Duties, and all the Sins I have been guilty of to this very moment. Consider my Contrition, Accept my Tears; And now Thou art pleased to take me hence, take me into thy Favour, and grant that my Soul may be without spot presented unto Thee, through the Merits of thy most dearly Beloved Son, Jesus Christ our Lord. Amen.

A N S W E R.

Gentlemen, We have heard of those who Fast for Strife and Debate, and I think it may be said without breath of Charity, that this Paper was Penn'd and put into the Hands of the poor Criminal for no other end. You had taught him Lies in the Name of God, and now you put Lies in his Mouth for a Prayer to the Almighty. Is it possible that you can hold up your Faces to God and call that a Rebellion which all the Protestants of Europe, besides your own inconsiderable Crew, do look upon as a Lawful War, pour out their Prayers daily to the God of Heaven for its Success, and Blessed be his Name not without gracious Returns? Have you so little observed the Course of Providence, as to accuse that Prince as an Usurper, on whose Family Heaven seems to have Entail'd it, to be the Champions of the Protestant Religion, and the Liberties of Europe? Do you think your selves better Casuists than all other Reform'd Divines, who do universally approve his procedure, as agreeable to the Laws of God; and is your Judgment in State Matters so great, that you will venture to tell Heaven that this is a Rebellion, which most of the Sovereigns in Europe, and their Councils, do approve, as agreeable to the Laws of Nations? In short, Gentlemen, your peevish Ecclesiasticks have assumed a Power to themselves as great as ever was claim'd by the Pope and his Conclave; For you can Absolve Men from their Sins without Repentance, and Bind that upon the Consciences of your Disciples as Law and Gospel, which is directly contrary to the Tenor of both. But to return to your Prayer; Is it not enough that you Arraign your Country as Rebels at the Bar of Heav'n, but you must also pray for the Establishment of a Succession of Popish Princes, which must needs be attended with the Ruine of our Religion? And will no other terms serve you, to pray for our Counterfeit Prince of Wales without Profaning what was said of the Blessed Child Jesus? Is that the Reverence which you pay to his Name? But its true, Gentlemen, you make your Criminal act like himself: He own'd at his Trial that he us'd to mock Heaven in his life time by praying for K. William, when he thought K. James's Cause to be the Cause of God; and now you make him also to mock Heaven at his Death, by praying that God would Establish a Race of Prince's amongst us, whom the Poor Man confess'd, must by their Principles think they merit Heaven by destroying Protestants. God preserve these Nations from such a Generation of Scribes, Pharisees, and Hypocrites, as are the Tribe of Absolvers. One thing I had almost forgotten to observe, viz. That Sir John, by his own Confession to the Committee of both Houses of Parliament, made void his Exception as to the Truth of the Evidence given in against him by the Roman Catholick Witnesses, and hath made it appear, that whatever Latitude they may allow themselves in their Evidence against Protestants as such, that yet they may be very good Witnesses against those who take Indirect Methods to support a Popish Cause, whether they be Papists or Protestants; and as it was well replied by the Kings Council to Sir John, their being Evidence in such a Case will be one of the last things that the Priests will Absolve them for.

Sir WILLIAM PARKYNS's Paper.

I have not been my custom to use many words, and I shall not be long upon this Occasion, having Business of much greater Consequence to employ my thoughts upon. I thank God I am now in a full disposition to Charity, and therefore shall make no Complaints, either of the Hardships of my Trial, or any other Rigours put upon me. However one circumstance I think my self oblig'd to mention; it was Sworn against me by Mr. Porter, That I had own'd to him, that I had Seen and Read a Commission from the King, to Levy War upon the Person of the Prince of Orange: Now I must declare, That the Tenor of the King's Commission, which I saw, was general, and directed to all his Loving Subjects, to Raise and Levy War against the Prince of Orange and his Adherents, and to Seize all Forts, Castles, &c. which, I suppose, may be a customary Form of giving Authority to make War; but I must confess, I am not much acquainted with Matters of that nature: But as for any Commission particularly levelled against the Person of the Prince of Orange, I neither saw nor heard of any such.

A N S W E R.

There's no Reason to doubt that this Paper was Sir Williams own Composure, his Education, and the defence he made at his Trial, do neither of them give is the lie, nor is there any thing in it

which Savours of the Canting Bigotry of the other ; So that I shall only consider what's material for our purpose in it. He pretends to a full disposition to Charity, and yet complains of Hardships and Rigours, put upon him at his Trial, which is not very consistent with Charity ; I was present at his Trial, and cannot imagine what ground he had for this Complaint, if it was not that the Court declin'd to put off the Trial any Longer, and that he was not allowed the benefit of the New Act for Regulating Trials in cases of high Treason. As to the former, if the Government did not think fit to allow it, Sir *William* had no just Reason of Complaint, he had sufficient time allowed him to prepare himself, and was treated with that Moderation and Calmness, which former Reigns were strangers to. The Crime he was indicted for, was one of the blackest that is to be met with in any Record, and God knows that he and the rest of the *Assassins*, did not intend to allow our Gracious Sovereign any time to prepare for Death. I Remember, indeed, that Sir *William* alledged he wanted some Material Witnesses, but his Confession of the Crimes with which he was charged, make it evident that his design in that was to elude Justice. And as to his being denied the benefit of the New Act, the Bench gave him a very good Reason for it, *viz.* That it had not then taken place, and that they were to govern themselves by Law, and not to make Law, and if the equity of the thing be considered, there seems no great Reason that they who are guilty of this horrid design, before the making of the said Act, should have the benefit of it, tho the mildness of the present Government hath ordered it otherwise ; and therefore Sir *Williams* Complaint of Rigour and Hardship, was but ill founded, and may justly be imputed to some bitterness of Spirit.

As to his declaring, that the Tenour of the Kings Commission, which he saw, was General, and directed to all his loving Subjects, to levy War, &c. against the Prince of *Orange* and his Adherents, and that he neither *Saw nor heard of any Commission, particularly Levell'd against the person of the Prince of Orange.* It does not at all affect Capt. *Porters* Evidence, nor deny that he inform'd the Captain so, which proves that Sir *William* was a very ill Man, to have put such a Gloss on the late Kings Commission, both to the Capt. and *Charnock*, in order to persuade them to the Assassination, if he did not believe that to be the Real meaning of it, however it may have been worded ; And it argues the Abolvers to be Traitors both to God and their King, pronouncing the absolution over Sir *William*, before he had publickly begg'd pardon of that Prince whom he had injur'd, and testify'd his Repentance for drawing *Charnock*, and others to the *Gibbet*, by that false Interpretation ; It hath been observed by another hand, that this Commission which Sir *William* gives an account of, Looks like a Proclamation than a Commission, but if it was only such a General Commission as he talks of, what need was there of so much Secrecy, why was it not seen by Capt. *Porter*, and others, who desired to see it, and why was it all writ with King *James's* own hand ?

It is plain from the depositions of the Witnesses, at the Trial of *Charnock*, &c. that a Commission to attack the Prince of *Orange* in person, and to carry him over to *France*, at least was sent for, which to all Men of Common sense must appear to be impracticable, to have been done with such a small Number of Men. Besides, when the Commission, whatever it was, arrived, we find that all of them prepar'd to Assassinate the King, and the design was chiefly managed by Sir *Geo. Barclay*, who brought over the Commission, and must necessarily be supposed to have understood the meaning of it best. We find likewise, that he brought over a *Sub-brigadeer*, and 16 of King *James's* Guards with him, and that they were subsisted privately in Town, and ordered to be in a readiness for the horrid design, so that let the Commission be couch'd in what Terms they please, the meaning of it is plain enough, and all their Art cannot vindicate the late King from being the unhappy Tool, to promote that execrable Murder : We all know what bloody designs against Protestants in General, and some of his own nearest Relations in particular, he has been formerly accus'd of. Nor are we to suppose that one who makes his way to the Throne, by the Death of a Brother, would have any more tenderness for a *Nephew*, or that he who gives way to the imposing of a Supposititious Son, to exclude his own Daughters from their Right to the Crown, will entertain any Scruple at the Murder of a Son-in-Law, whom God and the Nation have set up in his stead ; and if I should venture to say, that Sir *William* hath not been Ingenuous in his Confession, there's no reason to call it a breach of Charity, considering that he hath not left the least Evidence of his Repentance, for the Assassination behind him, tho he own'd to the Committee of Parliament, that it was a Crime.

P A P E R.

It's true I was privy to the Design upon the Prince, but was not to all in it ; and am fully satisfied that very few or none knew of it, but those who undertook to do it.

I freely acknowledge, and think it for my Honour to say, that I was entirely in the Interest of the King, being always firmly perswaded of the Justice of his Cause, and looked upon it as my Duty, both as a Subject, and an Englishmen, to assist him in the Recovery of his Throne, which I believed him to be Deprived of, contrary to all Right and Justice ; taking the Laws and Constitution of my Country for my Guide.

As for my Religion, I dye in the Communion of the Church of England, in which I was Educated.

And as I freely Forgive all the World, to whoever I may any ways have Injured I heartily ask them Pardon.

A N S W E R.

Here's another Remarkable piece of dissingenuity, as if it were not all one for him to Act in it himself, as to prompt others to do it, and to furnish Men, Horses, and Arms, for the Execution, which was fully prov'd against him at his Trial, tho he takes no notice of it here, and does not at all deny it. And we have very great reason to think, that the Late King was one of the few that knew it, besides these that undertook it, and do verily believe that they design'd to let as few more know of it before-hand as possible, and that in all probability, was the reason why the Commission was kept up, even from most of these who were to have been Actors in it. In the next Paragraph, he seems to justify himself by the supposed Justice of the late Kings Cause, and values himself upon the Honour of having been always in his Interest ; and yet to preserve his place, he took the Oaths to his present Majesty, so that it seems the late King allows that practice in his Adherents, and reckons them nothing the less intire to his Interest, because they may thereby be the more Capable of doing him service, and by this unhappy Gentlemans confession, it would seem to be the Principles of the party, to assist the late King in the Recovery of his Throne, by all sorts of means, how unlawful soever. Nay, even by abjuring him one day, and Murdering his present Majesty the tother : As for his pretence to justify himself by the Laws and Constitution of his Country, enough has been said on that head already, in Answer to Sir *John Friend's* Paper. And whereas Sir *John* and he both pretend to die in the Communion of the Church of England, it would seem necessary, if the Governing part of the Church find it meet, that an Authentick Explanation of the Churches Doctrine, as to passive Obedience and Nonresistance, should be publish'd to the World, that poor people may not be misled to their own ruine, and the Nations involv'd in blood by those who pretend to justify their adherence to the late King by the Doctrine of the Church of England.